Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXII.

CHARACTER OF MRS EVELYN.

Mrs Evelyn was the wife of John Evelyn, Esq. author of "Sylva" and of other valuable works, whose name has been often mentioned with honor in our pages, as an accomplished scholar and exemplary Christian; held in much honor by his cotemporaries, the cherished friend and companion of some of the most distinguished men both in church and state from the times of the commonwealth till his death in 1705.

The following memoir of his wife was written by an intimate friend of his family, Rev. Dr Bohun.

I had lately occasion to review several letters to me from Mrs Evelyn of Deptford. After reading them, I found they were much to be valued, because they contained not only a complete description of the private events in the family, but public transactions of the times, where are many curious and memorable things described in an easy and eloquent style.

Many forgotten circumstances by this means are recalled afresh to my memory; by so full and perfect a narration of them, they are again present to my thoughts, and I see them reacted as it were before my eyes. This made strong impressions on my mind, so that I could not rest till I had recollected the substance of them, and from thence some general reflections thereon, and from thence drew a character of their author, so far only as by plain and natural inferences may be gathered from their contents. This was not performed in a manner worthy of the design, but hastily and uncorrectly, which cost no more time than could be employed at one sitting in an afternoon; but in this short model, Mrs Evelyn will appear to be the best daughter and wife, the most tender mother, and desirable neighbor and friend, in all parts of her life. The historical account of matters of fact sufficiently set forth her praises, wherein there could be no error or self-conceit; and declare her to be an exact pattern of many excellent virtues; but they are concealed in such modest expressions, that the most envious censures cannot fix upon her the least suspicion of vanity or pride. Though she had many advantages of birth and beauty, and wit, yet you may perceive in her writings an humble indifference to all worldly enjoyments, great charity, and compassion to those that had disobliged her, and no memory of past occurrences, unless it were a grateful acknowledgment of some friendly office; a vein of good nature, and resignation, and self-denial runs through them all. There is nothing so despised in many of these letters as the fruitless and empty vanities of the town; and they seem to pity the misfortune of those who are condemned by their greater quality or stations to squander away their precious time in unprofitable diversions, or bestow it in courtly visits and conversations. Where there happens to be any mention of children or friends, there is such an air of sincerity and benevolence for the one, and religious concern for the happiness of the other, as if she had no other design to live in the world, than to perform her own duty, and promote the welfare of her relations and acquaintance.

The memory of her virtues and benefits made such deep impression on her neighbors of Deptford and Greenwich, that if any should bring in another report from this, or what was generally received among them, they would condemn as false, and the effect of a slanderous calumny; either they would never yield that any change should happen to this excellent lady, or they would impute it to sickness, or time, or chance, or the unavoidable frailties of human nature.

Mrs Evelyn has been often heard to say concerning the death of her admirable and beloved daughter, that though she had lost her forever in this world, yet she would not but that she had been, because many pleasing ideas occur to her thoughts that she had conversed with her so long, and been made happy by her for so many years.

The following letter was written by Mrs Evelyn to her friend on the subject of the afflicting bereavement of her eldest daughter, to which reference was just made. The character of that young lady, who died at nineteen years, has been extracted into our columns; and it is surely no wonder that the loss of one, endued with such singular graces, so accomplished and virtuous, should have been deeply and tenderly lamented.

MRS EVELYN TO LADY TUKE.

Say's Court, April, 1685.

How to express the sorrow for parting with so dear a child is a difficult task. She was welcome to me from the first moment God gave her, acceptable through the whole course of her life by a thousand endearments, by the gifts of nature, by acquired parts, by the tender love she ever shewed her father and me: a thread of piety accompanied all her actions, and now proves our greatest consolation. The patience, resignation, humility of her carriage in so severe and fatal a disease, discovered more than an ordinary assistance of the Divine goodness, never expressing fear of death, or a desire to live but for her friends' sake. The seventh day of her illness she discoursed to me in particular as calmly as in health, desired to confess and receive the blessed sacrament, which she performed with great devotion, after which, though in her perfect senses to the last, she never signified the least concern for the world, prayed often, and resigned her soul. What shall I say? She was too great a blessing for me, who never deserved anything, much less such a jewel. I am too well assured of your ladyship's kindness, to doubt the part you take in this loss; you have ever shewed yourself a friend in so many instances, that I presume upon your compassion; nothing but this just occasion could have hindered me from welcoming you to town, and rejoicing with the best friend I have in the world—a friend by merit and inclination, one I must esteem as the wife of so worthy a relation and so sincere a friend as Sir Samuel Tuke was to me and mine. What is this world, when we recall past things! what are the charms that keep our minds in suspense! without the conversation of those we love, what is life worth. How did I propose happiness this summer in the return of your ladyship and my dear child—for she was absent all this winter!

She had much improved herself by the remarks she had made of the world and all its vanities.—What shall I add! I could ever speak of her, and might I be just to her without suspicion of partiality, could tell you many things. The papers which are found in her cabinet discover she profited by her reading—such reflections, collections out of scripture, confessions, meditations, and pious notions, evidence her time was not spent in the trifling way of most young women. I acknowledge, as a Christian, I ought not to murmur, and I should be infinitely sorry to incur God's further displeasure. There are those yet remaining that challenge my care, and for their sakes I endeavor to submit all I can. I thank my poor cousin a thousand times for her kind concern, and wish she may live to be the comfort you deserve in her, that God will continue the blessing to both, and make you happy—which is the prayer of her who is

Yours, most affectionately,
M. E.

Mrs Evelyn (who outlived Mr Evelyn) by her will, dated 9th Feb. 1708, desired to be buried in a stone coffin near that of "my dear husband, whose love and friendship I was happy in fiftyeight years and nine months, but by God's Providence left a disconsolate widow the 27th day of February, 1705, in the 71st year of my age. His care of my education was such as might become a father, a lover, a friend, and husband, for instruction, tenderness, affection and fidelity to the last moment of his life; which obligation I mention with a gratitude to his memory, ever dear to me; and I must not omit to own the sense I have of my parents' care and goodness in placing me in such worthy hands."

[From the Christian Observer.]

QUESTIONS DISCUSSED BY A CLERICAL SOCIETY.

We have often respectfully urged the importance of clerical meetings for conference and mutual edification; and have received at various times numerous inquiries relative to the most profitable manner of conducting them, the best subjects for discussion, and similar topics. It is of great importance that they be constituted upon a plan simple, useful, and incapable of misconstruction. They should be friendly social meetings: the number of members should not be inconveniently large (from ten to twenty may be a good average): the members should be persons who in the main agree in their views of the great principles and precepts of Christian truth; differing, it may be, in education, talent, attainment, age, and standing in the church, but united in one common desire to glorify God, to edify his church, to discharge their solemn office with wisdom, faithfulness, and affection, as servants of Christ and ambassadors for God; prepared to counsel each other in matters of doubt or difficulty, and to bear with each other in regard to those differences of opinion which may honestly exist among the true disciples of the same common Master. But while of necessity they must be persons agreeing in their general views of religious truth, they must shun party-spirit, and give no cause for offence or jealousy on the part of any of their brethren who think differently: their intercourse must be simply for spiritual and pastoral edification; they must avoid everything of an invidious or sectarian character, and all matters of civil or ecclesiastical policy, and strictly conform to that salutary canon which forbids private meetings of the clergy for impeaching the doctrines, government, or discipline of the church. Their object is mutual advice, instruction, and encouragement; personal edification, the drawing more closely the ties of brotherly regard, and the spiritual benefit of their respective flocks.

Much of the advantages to be derived from such meetings will depend upon the nature of the questions discussed at them; for we take it for granted that a regular question for consideration will be announced at the previous meeting,—any member being at liberty to propose a question, subject to the approbation of his brethren.

We have now lying before us more than a thousand questions discussed at the meetings of a society constructed very much upon the above plan, and which for many years has been found a source of great spiritual benefit to its members; and we have thought that it would not be unacceptable to our readers to insert a considerable portion of them in our pages. They will suggest many useful theses, not only for clerical meetings, but for sermons, social discussions, and private meditation.

The following we select from a great number.

How far is it the duty of a Christian minister to accommodate himself to his hearers?

What influence has natural temperament on religion?

How far is retirement from the world a Christian duty?

How far is it expedient for Christians to communicate their experiences?

How far is a Christian warranted by scripture to pray for and expect the particular and immediate guidance of Providence in the personal and ordinary concernments of life?

What is meant by knowing the world; and how far is this knowledge useful to a Christian?

How are we to form a right judgment of the particular duties incumbent on us from the situation in which the Lord has placed us, and the talents he has bestowed upon us?

What is the best method of knowing what God would have us to do, when the matter is not determined in scripture, though to us of great importance?

How far is the natural a designed type of the moral world?

The just idea of a scrupulous conscience, and its cure.

How shall we distinguish between laudable ambition and sinful pride?

How are prejudices to be discovered and removed?

What is the nature of enthusiasm, and its cure?

What is the best method of forming an able minister of the New Testament?

How is humility to be known and cultivated?

How far is wit allowable in the pulpit, or out of it?

What improvement might be made in the present methods of education?

What is true liberality of mind?

What are we to understand by doing all things to the glory of God?

Wherein consists the art of being useful in conversation?

What is the nature of superstition, and its cure?

What is the best rule to be observed in almsgiving?

How are God's promises to be reconciled with his Providence?

What advantages may be derived from human authors, in theological study?

DENUNCIATORY PREACHING.

The following remarks on this subject, extracted from a late number of the Christian Observer, though referring to a special instance within the church of another communion, admit, in their spirit, of a general application.

I attend the ministry of a faithful servant of Christ; a man full of zeal for the glory of God, and the salvation of his flock: he is also scriptural in his views of the doctrines and duties of the gospel; and, though surrounded with persons who have adopted some recently invented or revived heresies, yet staunch to the good old ways in all the essentials of faith and practice. I will add also, that he is not saturnine in character, but gentle, amiable and affectionate; and yet, in consequence of some opinions with which he is strongly impressed, relative to a supposed rapidly approaching doom, to which point he is ever bending the predictions of holy writ, and every passing cloud in the religious or political horizon, his preaching has assumed a character most depressing, disconsolate, and I fear not edifying. There was a time when some attached members of his flock, known and honored for all that is lovely and of good report, rejoicing in God, heavenly minded, and occupied with bright hopes and a glad heart in works of piety and mercy, were wont to come from the house of prayer with cheerful countenance, full of praise and thanksgiving; and the blessed word was opened, and the family or social group gathered around; and truly heavenly was the spectacle, while the young were taught and rejoiced to learn, and the older communed together of the love of their Redeemer and the promises of the gospel.

But now, what a mournful reverse! All is cold, and harsh, and terrifying. The ungodly forsake the church; being weary of one constant strain of prophetic terrors. I do not mean the terrors of God's word, but the phantoms, as many of us think them, of our worthy pastor's own imagination. Thus one chief door of usefulness is closed. Then, again, the younger members of families, instead of learning early to love the ways of God, think only with terror of the awful portents which from week to week are forced upon their infant minds. All is gloom and foreboding; the nation, the church, Christendom, and the whole world are on the eve of every thing that is terrible: scarcely a ray of hope is admitted to penetrate the gloom; even our Bible societies, missionary institutions, education, the diffusion of knowledge and civilization, and the faithful preaching of the word of God, are viewed on the wrong instead of the right side, as if intended not for purposes of hope and mercy, but only to seal down the doom of nations and to hasten impending wrath. And while the ungodly are repelled, and the younger members of the flock terrified, but neither of them drawn to God, the faithful are deprived of their due consolation; the righteous are made sad; whom God hath not made sad; instead of entering his house with thanksgiving, and into his courts with praise, being joyful in him, and speaking good of his name, they assemble to hear what new horrors our good pastor has discovered during the week.

I wish our excellent pastor and others would reconsider this matter. I do not mean that there ought not to be much of solemnity in their ministry; for religion is always solemn, and we live in times which call for peculiar solemnity; but let it be, if I may so say, a cheerful solemnity. The ministry which is usually found, in the long course of years, to be the most blessed by God to the conversion of the young, the attraction of the careless to his ways, the reclaiming of backsliders, and the edification and comfort of true believers, is that which partakes very much of light, and joy, and grace, and heavenly unction; that which shews the ways of religion to be indeed ways of pleasantness, and all her paths peace. What is gained by the prognostications in which our good pastor so habitually indulges? They may frighten men or women or children, but when thus frightened they are not one step nearer the cross of Christ: and the practical effect, I fear, has been quite the contrary; that to shake off the gloom some have forsaken public worship, where they might, by the power of the holy ghost, have been drawn to God, while others have rushed into the world, and thought only of eating, drinking, and being merry. Look at the strain of our church services; how full of joy and praise, how much of elevated fervor and seraphic anthem. * * * But to make every festival a fast, the eucharist a lamentation, and the Lord's-day, that thrice blessed day of the resurrection, which the church joyfully excepts from her days of sackcloth, a season only of mourning and woe, is, I conceive, contrary to the genius of the gospel, and of the church, and not conducive to the purposes of a truly spiritual and edifying ministry.

VICARIOUS PUNISHMENT.

We gave a brief notice last week of a recent publication by the venerable Dr Worcester, on the subject of the atonement. We believe our readers will be pleased and edified by the following quotations from the work.

As there has been much dispute on the nature of Christ's sufferings, it is desirable that the ground of the difficulty should be more clearly understood. * * * But believing that the controversy relating to the atonement had its origin in the ambiguity of these phrases, ["suffered for us," and "died for us,"] and of others of similar import, I shall now aim at a more perfect illustration. In barbarous ages, and under barbarous governments, many instances occurred of inflicting evil on the innocent as substitutes for the guilty; and there have been instances in which the innocent have offered to suffer as substitutes for guilty relatives or friends. Judah, the son of Jacob, offered himself to Joseph as a substitute for his brother Benjamin, to suffer the evils of slavery. Suppose that Benjamin had been guilty of the alleged theft, and had been justly doomed by the laws of Egypt to slavery for life; what should we have thought of Joseph, had he accepted of Judah as a substitute, and inflicted on him the punishment due to Benjamin? Would it be possible for an enlightened mind to justify such a vicarious punishment? And in view of all that has been read in history of punishing the innocent as substitutes for the guilty, I would ask benevolent persons of every sect, whether all such punishments have not the appearance of gross barbarity and injustice? If such be their appearance, can it be otherwise than painful to a reflecting mind to have it said that such is the nature of God, that he cannot pardon his penitent children on any other ground than that which is so obviously barbarous and unjust when adopted by men?

There is, however, another sense in which an innocent person may suffer for the guilty, and one which is so far from appearing barbarous and unjust, that it appears truly benevolent, and excites admiration, as an example worthy to be imitated. In many instances good persons have exposed themselves to suffering, and even to death, to recover vicious persons from the paths of vice, to alleviate sufferings which their vices had already brought upon them, or to save them from impending evils. We have an eminent instance of this kind in John Howard, the British philanthropist. His feeling mind became so impressed with the miserable condition of the multitude of vicious persons who were confined in prisons, that he resolved to consecrate his time, his property, and his talents to the purpose of alleviating their miseries, by effecting a reformation of prison discipline, and by exciting towards prisoners the compassion of governments, and of such men as had it in their power to do good. On this errand of mercy he visited and entered the prisons and the dungeons, not only in the island of Great Britain, but on the continent of Europe. Year after year he pursued this course, exposing himself to hardships, sufferings, and perils, to infectious diseases, and to death itself. This he did, not only aware of great danger, but even expecting that his enterprises would cost him his life; and in this service he is supposed to have died with the plague at Cherson, in Russia, A. D. 1790. By his exertions he called the attention of rulers to the object of his pursuit, and made a powerful impression on the minds of many philanthropic men. It is probable that hundreds of thousands of persons have already been greatly benefited by his efforts; and to this, perhaps, may be traced the exertions which are now making in our own country to reform prison discipline. It may be truly said, that Howard suffered for the vicious, and suffered for or on account of their offences. For it was their crimes which exposed them to suffering, and he exposed himself to sufferings and to death, that he might alleviate their miseries.

We have now before us two very distinct senses in which the innocent may suffer for the guilty. In each of the cases we may properly apply the phrase *vicarious suffering*; for in each, one *suffers for another*. When one suffers the *punishment* due to another, we may not only apply the phrase *vicarious suffering*, but also that of *vicarious punishment*. In the case of Howard, we cannot with any propriety apply the phrase *vicarious punishment*, for there was nothing of the nature of punishment in what he endured for the prisoners. He suffered and died while seeking their benefit, but he did not suffer their punishment, as their substitute,—nor was this implied in his purpose.

I may now observe that much of the language of scripture, in relation to the sufferings of Christ, is ambiguous, and would be proper on either hypothesis in relation to the nature of his sufferings. It is so with all the passages which merely say, that he "died for us,"—"suffered for us,"—"suffered for sinners," or "died for our offences." In each case, vicarious suffering is clearly expressed, but whether this suffering was of the nature of vicarious punishment is not expressed by any such form of speech. This question must be decided on other grounds; for it never can be decided by any form of speech which is equally applicable to either of the two hypothesis.

How then can the question be decided? What passages of scripture, or what considerations will afford light on this subject? To these queries I shall attempt some reply.

Could we find any passages of scripture in which the death of Christ is clearly represented as like the death of one who unquestionably suffered vicarious punishment, this would be regarded as evidence that his death was of the same nature. But I have not found one text of this kind. I have however found passages, in which the death of Christ is represented as resembling the death of persons who did not suffer vicarious punishment. Why then should not these be regarded as proof that such a punishment was not suffered by the Messiah?

When Christ uttered the parable of the vineyard, he clearly represented that his death would be of a nature similar to that of the prophets or messengers of God who had been persecuted by the Jews. These former messengers were called "servants," many of whom had been shamefully abused, and some of them had been killed. No Christian perhaps, doubts that the "only son" in the parable means the Messiah. But he was treated by the husbandmen with no more respect than the servants who preceded him. "They took him, and killed him, and cast him out of the vineyard."

In the tenth chapter of John, Christ represents his death as being like that of a good shepherd, who sacrifices his life in defending his sheep against wolves. "The good shepherd giveth his life for the sheep." "The hireling fleeth, when he seeth the wolf coming, because he is a hireling, and careth not for the sheep." "I lay down my life for my sheep."

I may now ask, did any of the prophets of Israel suffer a vicarious punishment when they were persecuted? Did any shepherd suffer a vicarious punishment in giving his life for his sheep, or in exposing his life to defend his sheep from being devoured by wolves? If not, the language of Christ on these occasions is against the hypothesis that he suffered a vicarious punisbment, when "by wicked hands he was crucified and slain,"—or when he *laid down his life for the sheep*. Had it been desirable that we should regard his sufferings as effects of God's wrath towards him as our substitute, would he have failed to give any intimation of this fact, and have used language and comparisons which naturally suggest an idea directly the reverse?

If it be a truth that Christ suffered for us a vicarious punishment, "equivalent to all the horrors and miseries of hell," and "as great as the endless sufferings of all man-

kind," as has been asserted by ministers of the gospel, we may be very sure that his sufferings were not of a nature to be imitated by his disciples. If then there are passages of, scripture, which not only assert that "Christ suffered for us," but also distinctly teach that his sufferings were of a nature to be *imitated*, and were an exemplification of the fervent, self-denying love to mankind which all his disciples should possess, all such passages go to prove that the sufferings of Christ were not of the nature of vicarious punishment. I shall therefore exhibit a few passages of this character.

Paul says, "Let this mind be in you, which was also in Jesus Christ." He then goes on to represent that notwithstanding all the dignity which Christ possessed by "being in the form of God,"—"he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 5—8.

To encourage Christians to suffer patiently for "well-doing," Peter has the following passages: "For even hereunto are ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Pet. ii. 20, 21.—"For it is better, if the will of the Lord be so, that ye suffer for well-doing, than for evil-doing; for Christ also once suffered for sins the just for the unjust, that he might bring us to God." 1 Pet. iii. 17, 18. "Forasmuch then as Christ hath suffered for us, arm yourselves likewise with the same mind." 1 Pet. iv. 1.

John says, "Hereby we know love, because Christ* laid down his life for us; and we ought to lay down our lives for the brethren." John iii. 16.

I might perhaps add other texts of similar import, but these seem to me sufficient to show that the sufferings of Christ for us could not be of the nature of punishment for our sins, unless it is our duty to be of a disposition to suffer vicarious punishment for one another. Let two texts be distinctly compared. Christ said, "I lay down my life for the sheep." In view of his having so done, John says, "We ought to lay down our lives for the brethren." If John had viewed the sufferings of Christ, in laying down his life, as a vicarious punishment, would he, in allusion to that event, have said, "We ought to lay down our lives for the brethren?" What would have been more incongruous or unnatural?

We are expressly told, that "God is love," and we are required to be followers of God as dear children, and to pray that he would forgive us, as we forgive those who trespass against us. But what is the nature of love, as it appeared in Christ, and as it has appeared in the most eminent of his disciples? Is it not of such a benevolent and forgiving nature that it would recoil at the thought of inflicting evil on the innocent, as a substitute for the guilty, that the penitent might be forgiven? In a civilized community what would be said of a king or a father who should adopt this policy? Would he not be deemed insane, or a man remarkable for injustice and inhumanity? Is there then no danger in ascribing to God such a disposition, while it is certain that it would be odious in any human being? Can we feel safe in doing this on the ground of ambiguous texts, which are clearly capable of a very different and very important interpretation?

* Newcome's Translation.

[For the Christian Register.]

PUBLIC WORSHIP.

Mr Editor,—A few Sundays since, I listened with deep interest and entire approbation to a sermon in which the importance of public worship, and its beneficial influences on society, were discussed and demonstrated. Some of its defects, as it is now conducted in our Congregational churches, were mentioned, and it was suggested that its forms might be so improved as to render the services more generally interesting. The last mentioned remarks, however, were not strongly urged. The discourse, as a whole, was calculated to lead all who were present, to feel, that they were invited to the house of God, not to be passive listeners, but active and interested participators in the whole service—to unite in the worship of God; not merely to hear prayers, but to pray; not to listen to a sermon, as if it were a composition intended to gratify the taste of a refined audience, to display the talents of the preacher, and entertain his hearers; but with the deep and settled purpose of deriving instruction on that most important subject, our duty as Christians. I shall not undertake, however, to give an analysis of the discourse, one object of which was to show that the importance of public worship, and its beneficial effects on individuals, could only be evinced and obtained by the cooperation of all who were assembled professedly for that purpose. I have long thought this subject worthy of more general attention than it has yet received; and have often indulged the hope, that among the many improvements of this enlightened age, some changes in the present forms of public worship would be suggested from some influential source, which would render the service more generally interesting; which would induce Christians to feel that they were assembled in the house of prayer for a specific purpose, that all were equally interested in every part of the service, and ought not to transfer any part of their own duty to another. While engaged in these reflections, I was not a little grieved and disappointed to learn that a writing was posted on the walls of the church where I usually attend, containing a request that the congregation would not join with the choir in singing, thus avowing the sentiment that one part of the service was considered as belonging exclusively to one part of the assembly. It is true, this was but a request which few were probably concerned in making; and it may be said, that those who do not outwardly participate in this part of divine worship, might "make melody in their hearts." But I believe the outward form has some effect on most minds, and that we always feel more sensibly, in proportion as we are voluntarily or actively engaged.

On this account it is desirable that public worship should be differently conducted, that it should not appear to depend chiefly on one, and be performed only by a small proportion of the congregation. But as it is common for societies and communities to dread innovation almost as much as they desire improvement, and as this dread is peculiarly felt by those who are engaged in religious associations, it can hardly be expected or hoped that any essential change will be speedily effected in existing modes and customs. Those who desire improvement in these particulars, must be contented with gradual deviations from long established rules. It might be hoped, however, that the few changes which prejudice is willing to allow, would be of such a nature as to accelerate rather than retard the one great end for which the system is designed—a more real, evident, and active cooperation of all who meet together for public and social worship: who profess to unite in prayer and praise to the beneficent Author of their mortal and immortal nature; who invoke his blessing on themselves as being his children,—the recipients of his mercy,—the disciples of his blessed Son,—fellow beings,—fellow sinners, and brethren in Christian faith and hope.

Some years ago, an effort was made in one of the churches to accomplish the object I have stated, in some degree. A select number of good, but simple tunes were printed, and placed in each pew. The pastor of the Society addressed the people on the subject, expressed his views of the nature and design of public worship, and stated, that he considered singing a devotional act in which all should unite with the same spirit and feelings which they deemed requisite in prayer; he wished that all should rise, and that all who had ability would join vocally. This request of the pastor met with the concurrence of his people; the whole assembly rose;—the voice of praise and thanksgiving resounded from every part of the church, there was one united sound of many voices; the effect was truly imposing. All appeared engaged, interested, and gratified. But this state of things lasted only a short time. Some connoisseurs in music, detected inaccuracies and discordances in the singing. Some others thought it fatiguing to stand so long. In the course of a few weeks, only a part of the congregation arose, then only the gentlemen, and at last but few of them. Thus by degrees, the former habits were resumed; the singing was again delegated to the choir; and at length, after a lapse of years, to complete the work, and render it more obvious that the music is not designed for worship, but merely as an interlude,—a relief from the fatigue of continued attention to one subject, it was formally requested that the congregation would *not* join in the singing, but allow the choir to perform alone.

T. R.

[For the Christian Register.]

RIGHTS OF THE INDIANS.

Mr Editor,—The great attention which the public has recently given to the existing controversy between the Cherokees and the State of Georgia, may perhaps render the following extracts from an ancient publication interesting at this time.

A paper entitled "*A Brief Narrative of the English Rights to the Northern Parts of America*," is published in the 5th volume of Hunloe's State Papers, p. 181, dated in 1656. The same paper is, we believe, republished in Hazard's Historical Collections. The object of this paper is to show the title of England by discovery to the Northern part of this continent, and to disprove the claims of the Dutch to what was then called the New Netherlands.

It commences, "As a part of the westward part of the fourth part of the world called America or the West Indies was first discovered by Columbus at the charges of Ferdinand and Isabella, sovereigns of Spain, and as by virtue of that discovery their successors claim a general right and title to all the lands within that tract, and a particular, either to such land which they shall purchase from the native proprietors, or such which are void of inhabitants, or such which they shall conquer and subdue with the sword; and as the two first particular rights [i. e. to lands *purchased* of the natives, and to lands *uninhabited*] are undeniable, so they may plant and erect what colonies they please therein of their own native subjects or others. Although the third [i. e. the right by conquest] is something disputable, yet notwithstanding the right of Spain to the above place was never yet denied or controverted by any prince or state in Europe, and no attempt made against them by any, to interrupt them in those places they had taken and kept possession of there, but only at such times, as Spain was in hostility with one or more of the nations of Europe: for as it hath been the most just custom and practice of many states, that when the commonwealth did abound with people, rather to seek out new discoveries, (than to make war with their neighbors,) for the transporting and transplanting of colonies, where they might enjoy lands according to the two first particular rights, and at the public charge of the commonwealth or the particular of some certain persons, and the discovery being made, and colonies planted, it must very easily follow they were and are to remain and to be accounted as members of their mother commonwealth; so all the lands discovered for the ends aforesaid, whether in a smaller or greater latitude, and at the charges aforesaid, and with the inclusion of the two first particular rights, are to be accounted the intentional and national right and property of the first discoverers, and that according to the law of nature, and in that the law of nations; and that whatsoever prince or state (in league and amity with that prince, state, or commonwealth) that shall intrude within the said limit, and anticipate the first discoverers, is highly guilty of the breach of civil correspondency and of the law or custom of nations civilized." The paper then goes on to give an account of the English discoveries and settlements in North America, and show that they have a better general right than any other European nation, and repeats that this general right gives them the particular right of purchasing. It then says that on due examination it will be found that the Dutch have "no right at all, either general or particular, but have intruded into and anticipated the English in their rights, and that at first by a violent usurpation and force upon the native Indians," &c. &c.

This paper is deserving great attention from its antiquity, being written at a time when we might have supposed that the right of discovery would not have been exactly defined as it is at the present day. Yet it appears, though the style is not suited to modern ears, that all the principles which are now contended for on this subject, are acknowledged in the most full and accurate manner. It shows that the right of discovery was then considered only a right against other European nations, and not against the natives of the discovered territories; and that in order to obtain a full title to any particular tract, unless uninhabited, it must be purchased of the natives. The author doubts, and very reasonably, the right of conquest as asserted by Spain, that is, the right of attacking and subduing the natives without any cause or on frivolous pretences, and complains of the Dutch for the violent course which they had pursued against the Indians.

S. E.

CHRISTIAN REGISTER.

BOSTON, APRIL 7, 1832.

FASTING.

"When ye fast, be not as the hypocrites; for they disfigure their faces, that they may appear unto men to fast. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret,"—Matt. vi. 16—18.

"Fasting," says Lightfoot, "has in all ages and among all nations been practised in times of mourning; and it seems in some sort inspired by nature, which under such circumstances refuses nourishment, and suspends the cravings of hunger." It is therefore a natural expression of penitence. And among eastern nations, accustomed to express states of mind by external signs or actions, it was accompanied by other significant tokens. "To repent in sackcloth and ashes" as indicating sorrow for sin, or as suffering under any misfortune, in other words, to sit upon some coarse stuff, or in ashes, is an expression common in scripture. "I am but dust and ashes," said Abraham to the Lord, indicating his deep sense of his own meanness and sinfulness in comparison of God. And David in great sorrow says, "I have eaten ashes, as it were bread;" he had sprinkled his food with the ashes with which he was himself covered. And these outward signs were usually accompanied with fasting.

Days of fasting were frequent with the Jews from the time of Moses. But they were shamefully abused by the Pharisees in our Saviour's time for the sake of obtaining applause with the people. For this purpose they multiplied their Fasts greatly beyond the prescriptions of the law. Besides abstaining, or pretending to abstain from meat, they practised great severities and self-inflictions. "We are not therefore to be surpised," says Kenrick, "at what our Saviour here says of them, that they disfigured their countenances, (or as Campbell translates it 'looked dismal,') so that they could hardly be known even by their own friends." This mode of hunting for the reputation of sanctity he censures. But it will be observed, he does not prohibit fasting itself as unlawful. He only requires, that like other outward acts of religion, prayer and alms-giving, it should not be done to be seen of men. "When thou fastest, anoint thy head, and wash thy face;" i. e. exhibit thy common appearance; for the Jews, as well as their neighbors, used not only to wash their faces, but according to the customs of the East, to anoint their heads, every day except in the time of mourning.

The meaning therefore is, If thou fast, make no parade of it. Speak not of it, or at least boast not of it to others. But appear with thine accustomed cheerfulness and in thine ordinary habit. Rend your hearts and not your garments. Remember, that the mere act of abstaining from food has in itself no merit. It is but an outward sign or token of that broken and contrite spirit, which God will not despise. Yet if practised in sincerity and true humbleness of mind, it has its reward: and thy Father, who seeth in secret, will accept thy penitence and reward thee openly.

SECRET PRAYER.

We have recently been called to the observance of a day of humiliation and prayer; a day which we wish were better observed, and not, as it too generally is, abused to worse than secular employments. In the design and duties of this day, if it mean anything, must essentially be included the exercises of private devotion. These are indispensable to all, even to such as have made the highest attainments in the Christian life, and of special obligation to those, who live continually within the busy world, and are daily exposed to its temptations. Serious reflection will not force itself upon the soul in the tumult of business and pleasure. It must be cherished in retirement. And however important may be the social exercises of religion, and however criminal the neglect of them, they are of themselves insufficient; and when substituted for the exercises of private devotion, they may have no better effect than the common engagements and distracting employments. "Commune with your own heart; and be still," says David, and the injunction of our Master is, "When thou prayest, enter into thy closet, and pray to thy Father, who is in secret." And Jehovah himself, in encouraging his people under the pressure of public dangers and troubles to seek refuge in his protection, thus graciously invites them, "Come my people, enter thou into into thy chambers and shut thy doors about thee."

Much indeed may be urged on the duty, necessity, and benefits of private prayer. It is a duty, we repeat, of vital importance. Who that reflects for a moment on his spiritual wants, on the nature of true devotion and the state of feeling it includes, or on the express commands of the gospel, will doubt that daily secret prayer is absolutely essential to the mainteinance of religion in the soul; that no form of social devotion, however faithfully or frequently attended, can be safely substituted for it? Indeed the habit of secret prayer is essential, both as the evidence of our sincerity in our other devotions, and as the most effectual means of giving them efficacy. He who prays often at church and seldom at home, has great reason to doubt the genuineness of his piety; and he who omits private prayer altogether, whatever else he may do before men, is not a disciple of Christ, or a true child of God.

Yet it is to be feared, that among the dangers of the present day, is the neglect of these personal duties of religion. People crowd to church and to the social meeting, not with the Sabbath only, but on other days, when they had better enter into their closet, or pray at home. "One of the evil consequences of the present state of things in the religious community," says the writer of an excellent article in a late Unitarian Advocate, "is the casting into the shade, the depriving of due esteem and consideration, the silent, unobtrusive, modest piety, and the quiet, unpretending discharge of personal duties, which Christ Jesus and his apostles have enjoined as the fruits and evidence of a living faith and true religion. And thus it has been brought about, that publicity, display, going in crowds in quest of excitement to "enjoy delightful seasons," as the phrase is, are now become the standard marks of a vital piety.

EIGHTY FEEBLE CHURCHES.

It is generally known that many small Calvinistic churches have been established in different parts of Massachusetts, within a few years past, that are unable to support regular worship, except by large assistance from missionary funds. These new churches have been mostly formed within Unitarian parishes, where there was too small a population to support two ministers, and where the people were, for the most part, happy with their minister. There is good evidence, that their establishment has been frequently caused, not so much by the original wants or wishes of the people, as by excitements and disaffection produced by the intermeddling of the Orthodox clergymen and other zealots of neighboring towns. Nor have these men been over scrupulous as to the character of the means used to effect their purposes. Hard speeches against Unitarian ministers—Calvinistic tracts thrust upon the people against their wishes—and finally an organized religious police—visiting commitees of Orthodox clergmen creeping into houses and imposing upon and alienating from their ministers the ignorant, the unstable, and the weak,—these are common instruments and methods of operation. And what is the result? eighty feeble churches. Eighty feeble churches! that are to have a new house of worship, if they can get some zealous clergyman to undertake a tour of begging for it,—and then to have a minister, if they can get the Home Missionary Society to support him.

In an address published by the Hampden county auxiliary to the Massachusetts Missionary Society we find the following statement.

The number of feeble churches and congregations in this Commonwealth, which cannot sustain the ministry of the word without aid, is more than sixty. [A note in the Recorder says "eighty."]

The Society urges its appeal to the community for funds in such language as this:—

Can you behold the desolations which error, and heresy, and wickedness are bringing over many societies, once famous for their adherence to the pure doctrines of Christ, and for the influence of these in turning sinners to God, with indifference? Can you see many, for conscience sake driven from the home, where their fathers worshipped, compelled [by us, the only true ministers of Christ] to unite in feeble bands, and to appeal to their Christian brethren for aid, that they may be fed with the sincere milk of the word, and permit the desolation to increase, and the weak to sink down under their burdens? Shall fathers and mothers, whose hope is in Christ and in the precious doctrines of his grace, see their families scattering away, to receive the influence of those who trample upon the truths, which they deem alone able to make men wise unto salvation?

This, it will be perceived, all goes upon the assumption that every Unitarian minister is leading his people straight down to perdition, and that there is no Christianity out of the pale of Calvinistic Orthodoxy. A modest conclusion surely; and in beautiful accordance with the many Christian requirements of humility, self-distrust, and charity to others.

"Driven from the home, where their fathers worshipped." This is the language used in reference to the 'feeble churches.' Let us understand now the true import of this, and see if it be in reality what is intimated. Are men really forbidden to worship and to enjoy the ordinances of religion where their fathers worshipped? No. The only forbidding is, that a feeble minority of the people, shall not, as they have claimed to do in repeated instances, impose a minister on the majority, contrary to their choice and wishes, and oblige them not only to hear, but to pay a man for denouncing them as heretics and infidels. For this simple assertion of their Christian rights, the majority are branded as persecutors.

VICTIMS OF INTEMPERANCE.

No week passes in which our ears are not pained with the rehearsal of deaths in direct consequence of intemperance. Nor is it always the intemperate themselves, who are the victims. The three following cases have struck our notice, in the course of a few moments' reading. A careful perusal of the papers before us would probably furnish other instances.

Asa Martin was found dead by the road side in Attleborough, 18th ult, nearly frozen, and covered with snow. In his pocket was found a bottle of gin.

A coroner's verdict in Albany on the body of a woman found dead in her bed, 31st ult. was 'death by suffocation, the same being caused by intoxication.'

I am sorry to inform you of a distressing occurrence which took place at Fort Howard this morning. A soldier named Doyle, of (F) Company, 5th Infantry, was found to be intoxicated, and was sent to the guard house by Lieut. A. B Foster; upon Doyle's arrival at Lieut. Foster's quarters, the latter reprimanded him, when some altercation took place. Doyle left Lieut. Foster's quarters, ran across the Parade to the guard room and seized a loaded musket—returned to Lieut. F's quarters, rushed by one of the guard who had been placed over him, ascended the stairs, opened the door, presented his musket and fired. The ball passed through the body of Lieut. Foster, and broke his left arm, and in about three minutes he expired from the wounds. Thus has a fine promising young officer in the flower of his age, been cut down by a hardened villian.

In the two first cases the guilty individuals were the sufferers. But in the other, the innocent suffered with the guilty. A promising young man is cut off from life, and another must suffer in like manner, for a guilty act which grew out of the madness resulting from poisoned drinks. And yet a busy and unthinking world will not stop in its career of gain and folly to inquire whether it be right and honorable and Christian to make and vend, and to grow rich by making and vending, these poisoned drinks—the corruptors of our youth, and the fruitful source of crime and woe.

Suppose that any parent who is engaged in distilling or vending ardent spirits should learn, that it was his own son who was thus vilely cut off through the influence of poisoned drinks. Would it not lead him to reflect, in a manner he had never done before, on the *character* of his own employment? But suppose this parent should know, that the identical poison which caused the murderous deed had just been sold from his own establishment. Would not the thought send a new pang of distress to his already afflicted heart! But great as may be the afflictions of such a parent, there is yet another sorrow growing out of intemperance, in comparison with which this is scarcely to be named. Who could for a moment give place to the thought; without unutterable distress, that he was the parent of the abandoned and *infuriate* being who committed this murder? And yet may it not be true, that at this moment a Christian parent of this unhappy man is weeping as it were tears of blood, over the crimes of a once innocent, beloved, and perhaps promising son, whom all his prayers and watchfulness could not save from being overcome by the temptations and corrupting influences of the insidious poison of the *distilleries*. Suppose again, that this Christian parent has himself been engaged in distilling or in vending liquors, and he is now fully awake to the fact that his own hands have prepared and perhaps administered the stupifying, maddening drug which has destroyed his son;—has occasioned the forfeiture of his life, and ruined his soul. Here then you have one who must feel that his bitter cup of sorrow and suffering is full;—a sorrow which takes a relentless hold on the essential fibres

of the soul. To the deepest wounds of affection are added those gnawings of remorse which dry up the very fountains of life.

With what eagerness would such an one tear himself from all connexion with a business which had brought upon him these horrible sufferings. But why should the thoughts of this parent be so intensely turned to this subject now? He is not the first parent who has bewailed the similar ruin of his child. Are we all selfishness? are we destitute of humanity? are all our professions of Christianity a mere worthless name,—that we so disregard the nature and consequences of our employments? No, it is not to be attributed to so dishonorable causes. It is because we happen not to be among those who have been awakened from the almost death-slumber into which the whole community had fallen. How long may we continue to slumber on, regardless of all these solemn warnings and be guiltless?

CORRESPONDENCE.

The following is from a correspondent in one of the towns in Worcester county.

'Sir,—I received your paper last Saturday, and according to agreement I send you the money. I think I shall be able to send a few more names from this place, as there are some few who do not believe in the holy Trinity, as laid down by our divines in this place.'

OBITUARY.

MISS DEBORAH BARKER.

Though personally unacquainted with Miss Barker, we cheerfully comply with the following request, from our confidence in the friend from whom it was received.

To the Editor of the Christian Register:

Sir,—You will oblige the friends of the late Miss Barker by inserting in the Register the obituary notice published in the Hingham Gazette, accompanying this.

Miss Barker was much esteemed and respected, we believe, by many of your readers in the city, who would be gratified, we think, by reading the notice of her character.

Died in Hingham, on the 4th ult. Miss Deborah Barker, in the 85th year of her age; leaving a character peculiarly worthy of remembrance and delineation. She was the last of three sisters, who through their whole lives had been associated together beneath their paternal roof, and whose combined excellence rendered their fireside signally attractive to persons of intelligence and feeling. They belonged to the old school of females, who, from the energy of their own minds, and the diligent application of their limited opportunities, have done great honor to themselves and their age, some of whom are now living, ripe in the solid, if not in the most fashionable attainments. They had passed the morning of their day before the era of high schools, female academies, and boarding schools. They had enjoyed comparatively few opportunities for any other instruction than that which flowed naturally from the good sense and kind affection of parents. They were not inundated with annuals, quarterly reviews, monthly magazines, weekly and daily papers from every city, town and village. They had comparatively few books, but of those few some were good, and they were read again and again, and were treasured in the memory and the heart. Hence characters were formed which are rarely surpassed in those who enjoy all the boasted advantages of the present day. In saying this I intend no reflection on the female characters which are now forming, which are in the spring or summer of life. Many of these are entitled to commendation and applause, but the productions of the last age compared with the circumstances in which they were formed, were truly venerable.

Such was the subject of this sketch. The natural powers of her mind were of a high order; her apprehensions quick; her views expansive; and her imagination vivid. Her youth indeed was passed in circumstances comparatively favorable for that period in the history of our country. Her father, during his more active years, held a military commission in the British service, and afterward enjoyed a pension that was an ample living for his family. The leisure of his daughters was not spent in idleness and dissipation, but in reading, and in such an intercourse with the literary world, as raised them to the high standing which they maintained to the extreme of old age. The last of the sisters entertained herself with those popular productions of the day, which came to her hand; but her favorite authors were Thompson, Cowper, Young, and others of the same description, whom she would quote with great felicity both in conversation and epistolary writing, as long as she lived.

It is observed above that Miss Barker was a person of a vivid imagination. If it will be any addition to this remark we may say she had a poetic mind. She excelled in lively description, and when she pleased she could be either humorous or pathetic in an eminent degree. These qualities rendered her letters peculiarly interesting. She continued her correspondence almost to the close of life, and some families within the circle of her acquaintance have a series of letters from her pen continued for more than half a century, which it is believed will bear an honorable comparison with the best which have appeared in the English language.

The moral qualities of Miss Barker harmonized well with her intellectual endowments. During the life of her father, as already observed, she enjoyed not only a competence, but we might say a kind of affluence. The orphan state of her and her sisters, afterwards required such a degree of retrenchment as must have been no inconsiderable trial to a person whose mind was not thoroughly disciplined. Her industry and economy with that of her sisters, however, and the benevolence of her heart, enabled and prompted her, in subsequent years, to do many things in charity, and keep open a welcome door to friends and visitors. Such was her attachment to the house of God, that she often resorted to that holy place after she experienced one of the infirmities of old age to such a degree as to be incapable of hearing what was said.

Miss Barker, though sometimes pensive and even gloomy, was habitually a cheerful Christian. She bore with fortitude the change of outward circumstances, which occurred between the morning and the evening of her day. In a letter to a friend she expresses herself thus; "As we knew our father's living would die with him, we had many melancholy forebodings, and were in some state of preparation for the inconveniences and privations to which it must subject us. Many of the evils we anticipated we have never met, having never been without a cheerful fire, a good bed, and something tolerably good to give to any friend that is kind enough to call upon us; and we have found it less difficult to give up the elegancies of life, than we at first apprehended it would be. We seem to have but little to regret, save that so many of the passengers with whom we embarked on the ocean of life, have made their port, or are removed to kinder skies; that we seem to be alone in a great and busy world; but the few of our old friends that are still at sea with us treat us with kindness and attention, and the rising world with respect."

In a letter to an old friend, she says, "I consider it a misfortune that we are at such a distance from each other. Were we nearer we might sometimes be able to disperse the little clouds, that inevitably hang over the brightest evening of life, but things are undoubtedly best as they are, although 'in some sad and sickening moments' we may have the presumption to think we could arrange them better."

We will add one more extract from her letters. "With respect to myself, I am very well; and although draining the dregs of the cup, being the day after tomorrow four score and one year old, and I hope I am thankful if my cup has few sweets, it has also less of the bitter than that of most people."

SAMUEL NORTON, ESQ.

We gave in our last, a record of the death of the venerable Samuel Norton, Esq. of Hingham. We now copy from the Hingham Gazette, the following brief obituary notice.

Died in Hingham, on the 23d ult, Samuel Norton, Esq. Mr Norton was one of that venerable race of men who exerted an active influence for the cause of their country in the measures which led to the revolutionary war. In 1774, he was one of the Committee of the town who reported an agreement not to purchase, import, or consume any merchandize from Great Britain until our rights should be restored, and to encourage American Manufactures. In the same year he was a member of the Committee to consider the state of the Militia. In 1777, he was one of the Committee of Correspondence, Inspection and Safety, and in 1779 and 1781 he was Chairman of that Committee. He represented the town in the Legislature in 1795, 1796, and 1797. For a great number of years, he officiated as a Magistrate for the county. He lived to enjoy a green old age, and to witness the firm establishment of the principles of which he was an early advocate and friend.

RELIGIOUS AND LITERARY INTELLIGENCE.

Sunday Evening Lectures. We understand that the course of Sunday evening lectures which have been preached in this city during the winter by Unitarian clergymen is closed for the season.

New Unitarian Society. We learn from the Independent Messenger, that a new Unitarian Society has been recently formed in Sanbornton, N. H.

MIDDLESEX BIBLE SOCIETY.

The annual meeting of the Middlesex County Bible Society will be held in Concord, on Wednesday, the 25th instant. The Directors will convene at 10 o'clock A. M. and the Society at 11 o'clock at the Middlesex Hotel. The public religous services will commence at 2 o'clock P. M. in Rev. Dr Ripley's meeting-house. Sermon by Rev. Thomas B. Gannett of Cambridgeport.

By order of the Directors.

H. B. GOODWIN, *Secretary.*

Sermons by Mr Colman. Proposals have been issued for publishing by subscription, "Sermons on various subjects of a practical and doctrinal character, by Henry Colman." The following is from the prospectus.

These sermons will be given to the public in compliance with the wishes of many friends of the Author; and as a grateful legacy to an intelligent and kind people, to whom they have been preached. The doctrinal sermons in the volume will be rather of a general than a particular character; and explanatory of the scriptures or adapted to show how little Christianity has to do with anything sectarian or exclusive.

They will be handsomely printed in one volume octavo, containing about four hundred pages, and delivered to subscribers neatly bound in cloth, at two dollars per volume.

SUMMARY.

TWENTY SECOND CONGRESS.

In the Senate, on Monday, March 26th, the Vice President presented the memorial of the Convention recently held in New York. A memorial of sundry citizens in New York praying specific duties, in place of ad valorum duties on raw silk.

In the House, the memorial of the New York Convention was presented. A bill was passed for the reorganization of the ordnance department.

In the Senate, on Tuesday, March 27th, a bill for the benefit of Jefferson College, passed to a third reading. The bill for the relief of importers, without notice of the Act of May 19th, 1828, was recommitted to the Committee on Finance. The question to reconsider the vote on Mr Webster's amendment of the Apportionment bill was decided in the affirmative and the bill was recommitted to a select Committee.

In the House, on Tuesday, the bill for the relief of Insolvent Debtors of the United States was passed. The bill from the Senate, regulating the sale of public lands, as amended by the House, passed. A bill passed to authorize the Judges of the United States Courts to take bail of claimants of property seized, and to perform other acts in vacation. In the House, on Thursday, the bill was passed to amend the act for the relief of surviving officers and soldiers of the Revolution.

Cherokees. At a meeting of the Young Men of Boston, in behalf of the Cherokees, holden on Thursday evening 29th ult. at Park street Church, the following resolutions were passed:

Resolved, That waiving the political controversy in which the Cherokees are, and have been recently engaged with the General Government, and with the State of Georgia—we regard them in their present circumstances, as deserving subjects of the charity and sympathy of the American people.

Resolved, That a Committee of twentyfour be appointed to collect subscriptions in their behalf, and to adopt whatever other measures may seem to them expedient for furthering the charitable design of this meeting.

JOHN PIERPONT, *Chairman.*
JONA. CHAPMAN, JR. Secretary.

Boston Farm School. The Directors of this institution have been chosen, viz. Messrs. Charles Jackson, Jona. Philips, John Tappan, S. T. Armstrong, Geo. Ticknor, P. T. Jackson, Rev. J. Tuckerman, James Bowdoin, J. D. Williams. A Committee have been appointed to procure a farm, who have advertised for proposals.

Prof. Hedge, of Harvard University, was at Charleston 22d ult. from a tour to the S. W. States for the recovery of his health, which is much improved

A "*Mormonite*," newspaper has been established at Independence, Misso. by W. W. Phelps, called "The Evening and the Morning Star." In a postscript he says "From this press may be expected as soon as wisdom directs, many sacred records, which have slept for ages."

Wreck. The Havre and New York packet ship De Rham, from Havre, went ashore at the W. shore of Rockaway Beach on Saturday evening. She has a very valuable cargo, insured, as it is understood, at different offices at New York. The wind was from the S. or W. and it is supposed that the vessel stood in too near the land. On Sunday morning the passengers were taken off in a lighter.

Liberia. A line of packets, from 200 to 400 tons each, is about to be established by the American Colonization Society, between this country and Liberia. Proposals are invited, to state the terms on which such vessels will be furnished, including all expenses of the voyage.

Georgia. A correspondent of the National Intelligencer writes thus to the editors from Augusta, Geo., under date of March 21st.

In your paper of the 4th instant, under the Congressional head, Judge Clayton, one of our Representatives, is stated to have asserted that "before this State would submit to the decision of the Supreme Court in the Cherokee case, Georgia would be made a howling wilderness," and other expressions almost equally unwarranted. I firmly believe, that, on that occasion, he did not truly represent a large portion of his constituents, and that the assertion alluded to, is a slander on the good people of this State, which should not be permitted to go to the public for facts.

I am inclined to the opinion, from information derived from various sources, that so far from his correctly stating public sentiment, a majority of the people are for quietly obeying the laws. I am sure, that in this city, where I have resided twentytwo years, and may be presumed to know something of public opinion, that a considerable majority of our citizens are not only for acquiescing in the decision, but consider it just. It is true, nearly all our public journals and our public men in office, are for violent measures; how far they will succeed in influencing others remains to be seen. Should the President intimate that he would enforce the laws, I believe opposition would in a great measure, cease.

Superior Court of Georgia. The most important intelligence of this week, though it was not unexpected, is the information given in an article from the National Intelligencer, by which it appears that the Georgia Superior Court has determined, *after hearing arguments* on the case, to disregard the mandate of the Supreme Court of the United States in respect to the imprisoned missionaries. Matters therefore have approached a crisis since the authority of the Supreme Judiciary of the Union is deliberately set at nought. The mandate we presume must lie unexecuted until the next winter's session of the Supreme Court. It remains to be seen whether either the Executive or Legislative authorities of Georgia, or the President of the United States, will in the mean while take any measures for the accommodation of these difficulties. It has been intimated that the Governor of Georgia will grant a pardon to the missionaries.

From Georgia, we learn, through a private channel, that the mandate of the Supreme Court of the United States in the case of Samuel A. Worcester vs the State of Georgia, (the Cherokee case,) having been delivered to the Court to which it was addressed, a motion was made by the Counsel for Mr Worcester, to reverse the judgment of the Court, according to the judgment of the Supreme Court, and that the motion was refused by the Court. A motion was then made that the mandate of the Supreme Court should be placed on the record of the Court, accompanied by a motion for a writ of *Habeas Corpus*, and that motion was also refused. The argument of those motions lasted two or three days, and the decisions were rendered without any written opinion thereon. Finally, a request was preferred for a certified statement of these decision of the Court, and it was denied; the Judge taking the ground, as was anticipated, of *disregarding* altogether, the mandate of the Supreme Court.

Sir Walter Scott. Letters from Sir Walter Scott, had been received as late as the 26th of January; at which time he was in the highest health and spirits. The King of Naples had been particularly kind and attentive to the worthy Baronet, and had offered to give orders for any excavation at Pompeii which he might desire. Sir Walter intends to proceed shortly to the Grecian Islands, and to go as far as Athens, Sir Frederick Adam having made him the offer of a conveyance thither by the government steamer.

From Liberia. The following intelligence from Liberia is from the Norfolk Beacon of March 27th.

The ship James Perkins, Capt. Crowell, which sailed from this port 8th Dec. last, with emigrants for the American Colony at Monrovia, returned here yesterday, via Isle of May.

For a few days after they cleared Cape Henry, the sea was pretty rough, which caused much sea-sickness among the emigrants, and three of them died—viz. the wife of James Cotton, an elderly and weakly woman, and two infant children—the only diminution from the whole number that sailed from here. As soon as they recovered from the sea-sickness the Colonists continued in fine health, cheerful, and so far from a mutinous disposition being manifested by any of them, (as reported by an arrival at a northern port,) Capt. C. declares their conduct throughout the voyage to have been of the most orderly and becoming character.

Capt. C. represents the Colony as enjoying fine health, and exhibiting the pleasing spectacle of an industrious, contented and thriving population, and that in the 21 days of his stay there, he did not hear from any one a desire to return. Good order, the fruit of good government, was every where manifest, and the Military were a numerous and fine looking body of men.

The Shipping intelligence exhibits a pleasing evidence of the improving commercial intercourse with this prosperous colony. Such advices, well avouched from the respectability of their source—are well calculated to reanimate the hopes of the Philanthropic founders of this happy asylum for the descendants of Africa.

LATEST FROM EUROPE.

Cholera. The ship Liverpool arrived at this port on Friday the 30th ult. By this arrival we learn that the alarm occasioned by the Cholera at London, had greatly subsided. The whole number of cases that had appeared there were 33, and the number of deaths 19. Eighteen cases and 11 deaths had occurred at Glasgow. An arrival at New York bringing intelligence four days later, states the whole number of cases at that time reported in London to be 45—deaths 28. The number of cases throughout the Kingdom, since the commencement of the disease, is reported to be 5064, and of deaths 1490.

News had been received in London, that the appointment of Mr Van Buren was rejected by the Senate.

Greece. The Conference of Ministers on the affairs of Greece have nominated the young Prince Otho, a son of the King of Bavaria, to be the King of Greece. It is said that each of the three Powers, Russia, France, and England, will send a counsellor to assist the young King. His character and accomplishments are commended, his age is but 17.

MARRIAGES.

In this city, Mr Samuel Heard to Mrs Charlotte Augusta Heard; Mr John A. Phillips to Miss Caroline L. Lovell; Mr Gustavus Horton to Miss Eliza Sargent; Mr Gustavus W. Hawes to Miss Sarah L. Lyon; Mr John Tilton, of Portsmouth, N. H. to Miss Mehitable Wilson; Mr Henry Holman to Miss Maria A. daughter of Mr Mason Putnam.

In Dorchester, Mr Henry I. Nazro, of Lowell, to Miss Henrietta, daughter of Mr John D. Howard; Mr John Glover to Miss Abigail, daughter of Edmund Pope.

In Hingham, Mr Benjamin Jones, Jr. to Miss Lydia C. Fearing.

In Bolton, 2d inst. by the Rev. Mr Allen, Rev. A. Dumont Jones, of Hubbardston, to Miss Sarah Elizabeth, daughter of Hon. S. P. Gardner, of B.

In Newburyport, Mr Stephen Thurston to Miss Harriet Perkins.

In Taunton, Mr Francis Wilbur to Miss Charlotte King; Mr John Briggs to Miss Lucy Rounds.

In East Bridgewater, Calvin Cromwell, Esq. of N. Bridgewater, to Miss Harriet, daughter of Samuel Wood.

DEATHS.

In this city, Mr Andrew Wilson, aged 50; Mrs Sally Whitcomb, of Ashby, 64; Mrs Elizabeth, wife of Joseph Chandler, 73; Miss Susan Beal, 21; Mrs Susan D. widow of Capt. Mark Huntress, 38; Mr Edmund B. Stoddard, 28.

On Thursday evening, Joseph Ellis, aged 13 years, only son of Joseph E. and Sarah Andrews. This is the third child which has been removed by death from their afflicted parents, in the brief period of three weeks.

In Charlestown, very suddenly, Mrs Nancy Nowell, aged 43; Mrs Anna Holt, 72.

In Watertown, Richard R. E. son of Mr Isaac Patten, aged 18 years.

In Salem, Stephen, only son of Mr Stephen Palmer, aged 14; widow Elizabeth Young, 70; Elizabeth, wife of John Battin, 34; widow Jane Felt, 70.

In Danvers, on Saturday evening last, Mrs Ruth Nichols, aged 47, wife of Dr Andrew Nichols.

In Andover, 27th ult. after a protracted illness, Mrs Mary Elizabeth, wife of Mr Samuel B. Manning, aged 30.

In Newburyport, Mr Henry Pierce, aged 90; Mr Jonathan Whitmore, 93; Mr John Atkins, 48.

In Hingham, on Monday last, Mrs Hannah Sprague, wife of Mr Martin Sprague, 2d, aged 23.

In Scituate, Mr Hosea Stockbridge, aged 50.

In Worcester, Susan, wife of Mr Dexter Earle, aged 42.

In Northampton, Miss Hannah Thompson, of New Lebanon, N. Y. aged 20.

In Framingham, Capt. Wm. Williams, formerly of this city, aged 68; Mr Joel Parmenter, 31; Mr Wm. Maynard, 48; Mr John Eames, 86, a soldier of the revolution.

In Greenwich, on Monday last, of an apoplectic fit, Rev. Samuel Esten.

In Bath, 18th ult. Mrs Mary Gould, aged 89; 19th, her husband, Joseph, 87. They had lived together 63 years, and were both interred in one grave.

In Wilton, N. H. on the 28th ult. Arthur William, son of Warren Burton, aged 1 year.

In Baltimore, very suddenly, Midshipman Daniel Carter, of the U. S. Navy, aged 21; John Maccubbin, 21, first officer of barque Gov. Von Scholton.

In Urbana, Ohio, Feb. 16th, Rev. Martin Hitt.

In London, Dr Bell, the founder of the system of teaching bearing his name; 24th January, while dining with the King, having fallen dead from his chair, Mr Greenwood, the well-known army agent, aged 85.

THIS DAY published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXV.

CONTENTS.

Art. I. Spanish Devotional and Moral Poetry. 1. Obras de Gonzalo de Berceo. (Colleccion de Poesias Castellanas anteriores al siglo XV. Por T. A. Sanchez. Tom II.) 2. Rimas Sacras y Doctrinales. (Floresta de Rimas Antiguas Castellanas, ordenada por J. N. Bohl de Faber.)

Art. II. Authorship of Junius. 1. Memoirs of John Horne Tooke, together with his valuable Speeches and Writings; also, containing Proof, identifying him as the Author of the celebrated Letters of Junius. By John A. Graham, LL. D. 2. The Posthumous Works of Junius, to which is prefixed an Inquiry respecting the Author, and a Sketch of the Life of John Horne Tooke. 3. Junius Unmasked, or Lord George Sackville proved to be Junius, with an Appendix showing that the Author of the Letters of Junius was also the Author of the History of the Reign of George III., and Author of the North Briton, ascribed to Mr Wilkes. 4. An Essay on Junius and his Letters, embracing a Sketch of the Life and Character of William Pitt, Earl of Chatham, and Memoirs of certain other distinguished Individuals, with Reflections, Historical, Personal, and Political, relating to the Affairs of Great Britain and America, from 1763 to 1785. By Benjamin Waterhouse, Member of several Medical, Philosophical, and Literary Societies in Europe and America. 5. Letters of Junius, addressed to John Pickering, Esq. showing that the Author of that celebrated Work was Earl Temple. By Isaac Newhall.

Art. III. Audubon's Biography of Birds. Ornithological Biography; or an Account of the Habits of the Birds of America; accompanied by the Descriptions of the objects represented in the work entitled the Birds of America, interspersed with Delineations of American Scenery and Manners. By John James Audubon, F. R. SS. L. and E., &c. Philadelphia. 1831.

Art. IV. Life of Sebastian Cabot. A Memoir of Sebastian Cabot; with a Review of the History of Maritime Discovery. Illustrated by Documents from the Rolls, now first published. Philadelphia. 1831.

Art. V. Indian Biography. Collections of the Maine Historical Society. Vol. I. Portland. 1831.

Art. VI. Spark's Life of Gouverneur Morris. The Life of Gouverneur Morris, with Selections from his Correspondence and Miscellaneous Papers; detailing Events in the American Revolution, the French Revolution, and in the Political History of the United States. By Jared Sparks. In three volumes. Boston. 1832.

Art. VII. Barber on Elocution. A Grammar of Elocution, containing the Principles of the Arts of Speaking and Reading; illustrated by appropriate Exercises and Examples. By Jonathan Barber. New Haven. 1830.

Art. VIII. Bryant's Poems. Poems. By William Cullen Bryant. New York. 1832.

Art. IX. North-Eastern Boundary. 1. The Decision of the King of the Netherlands considered, in reference to the Rights of the United States and of the State of Maine. Portland. 1831. 2. Report of the Committee of Public Lands, on the Subject of the North-Eastern Boundary. Boston. 1832. 3. Report of the Joint Select Committee of the Legislature of Maine, on so much of the Governor's Message, as relates to the North-Eastern Boundary. Augusta. 1832. April 2.

TRACT No. 58, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 58, of the first series of the American Unitarian Association, for April, entitled, "An Outline of the Testimony of Scripture against the Trinity. By HENRY WARE, Jr." pp. 22.

GRAY & BOWEN.

April 2.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. X. of the NEW ENGLAND MAGAZINE, for April, 1832.

CONTENTS.

ORIGINAL PAPERS. The American Colonization Society; The Schoolmaster, Chapter III.; The Billet-Doux; Railroads, by Charles Caldwell, M. D.; The Comet; England and America; A Winter Soliloquy; Snakes; The First Day of April; Suppression of Eating; Geographical Sketch of Oregon; Our Birds, Part IV.; Spring; The Death of Agrican the Moor; Loose Thoughts on Plagiarism; Rhine Song.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, New York, Maryland, Virginia, District of Columbia.

Literary Notices. An Oration before the Legislature of Massachusetts, on the Hundredth Anniversary of the Birth of George Washington, by Francis C. Gray. The Forsaken.—A Tale, by the Author of "Caius Marius," "The Deformed," &c. &c. The National Calendar, and Annals of the United States. A Discourse before the Boston Mercantile Association, by William Sullivan. An Essay on the Construction of School Houses, by William A. Alcott. The Life of Gouverneur Morris, &c. by Jared Sparks. An Oration delivered at Newburyport, on the Centennial Celebration of the Birth-day of George Washington, by Thomas B. Fox. An Oration pronounced at Plymouth, on the Centennial Anniversary of the Birth-day of George Washington, by Solomon Lincoln. The Polish Chiefs. Stories of Common Life. Bernard's Retrospections of the Stage. A Medical and Topographical History of the Cholera Morbus.—Translated from the French, by A. Sidney Doane, A. M., M. D. Nautical Reminiscences, by the Author of "A Mariner's Sketches." Biography of Self-taught Men, by B. B. Edwards.

Miscellanies.
Obituary Notices.
Literary Intelligence. April 2.

UNITARIAN ADVOCATE,

FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 4, for April, 1832.

CONTENTS.

On the Laws of Future Retribution; An Incident and an Argument; Exhibition of Unitarianism; Repentance and Conversion; Blanchard on Regeneration; Ode. *Intelligence.*—State of Religion in France; American Unitarian Association; Installation; Dedication. April 4.

ADAMS FEMALE ACADEMY,

DERRY, N. H.

This institution will be continued under the superintendence of C. C. P. GALE, A. M. who will be aided by suitable Female Assistants.

It is proposed in the system of education here adopted, to give, in their highest possible degree, a thorough and extensive course of education to Females.

The following are among the principal treatises used—Porter's Analysis of Rhetorical Delivery, Woodbridge's and Willard's Universal Geography and Atlas, History of the United States, English Grammar and Exercises, Intellectual and Practical Arithmetic, Algebra, Grund's Geometry, Linear Drawing, Natural Philosophy, Astronomy, Political Class Book, Chemistry, Lincoln's Botany, Animal Economy, Intellectual Philosophy, Newman's Rhetoric, Hedge's Logic, Evidences of Christianity, Moral Philosophy, Natural Theology, History of England, Robertson's Scotland and America, Goldsmith's Greece and Rome, Tyler's History. Instruction is also given in Latin, French, and Italian, without additional charge of tuition.

Original compositions are required from all the scholars once a fortnight. To those who shall complete the prescribed course will be presented Testimonials of Approbation from the board of Trustees.

The Institution is furnished with a good Library, Philosophical Apparatus and Chemical Laboratory. It is designed that the Seminary shall be most strictly devoted to study and improvement; hence no individual will be continued a member longer than she shall evince a decided inclination vigorously to apply herself to study.

Suitable boarding houses are provided for the accommodation of young Ladies from abroad, which are under the direction of the Government of the Seminary, and are superintended by families, in whom parents may place full confidence, that their children shall receive every kindness and attention.

The friends of the scholars are respectfully invited to visit the Seminary, at all times, and attend the recitations.

The following may be considered a near estimate of the expenses of a pupil for one term:—

For board including washing, fuel, and light,	$19 50 to	22 00
Use of Books and Stationary,	1 00	3 00
Tuition,	5 00	5 00
	$25 50	$30 75

The year of the School will commence on the third Wednesday of April, and the first quarter will continue thirteen weeks. C. S. THOM,

Secretary to the Board of Trustees.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to-day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies, on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructers.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT,
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS,
} Committee

Feb. 18. 2wis1w1np.

LIBERAL PREACHER,

FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for April, 1832.—New Series, Vol. II. No. 4, Containing a Sermon by Rev. EDWARD B. HALL, *Subject*—On 'Fear as a Religious Principle.'

☞ Complete sets of the Liberal Preacher, neatly half bound, may be obtained at this office.

MRS RICHARDSON'S STATEMENT.

For sale at this office, "A Statement of Proceedings against Mrs EMILY RICHARDSON, in the Second Congregational Church in Reading." This is the pamphlet from which extracts have been lately given in the Register.

MR GANNETT'S SERMON.

The March number of the Liberal Preacher is a Sermon on 'the Claims of Religion on the Female Sex,' by Rev. EZRA S. GANNETT. A few extra copies of this number were printed for those who may wish it for distribution. March 24.

MR CLARKE'S SERMON.

Just published by CARTER & HENDEE "An Explanation of John i. 1, in a Discourse, by PITT CLARKE, Minister of the Church in Norton." March 24.

LIBERAL PREACHER.

New Subscribers to the Liberal Preacher can be supplied with the preceding volume, [which is the first of the new series,] at one quarter discount.

SELECTED POETRY.

SUNDAY AT SEA.

The following lines were written by the late Bishop Turner while on his voyage to Calcutta, to enter upon his Episcopal charge, in which, after a few months, he died; being the fourth Bishop, who has fallen a victim to the climate of that country, within ten years.

Bounding along the obedient surges,
Cheerly on her onward way,
Her course the gallant vessel urges
Across thy stormy gulph, Biscay!
In the sun the bright waves glisten,
Rising slow with measured swell,
Hark! what sounds unwonted—Listen,
Listen! 'tis the Sabbath bell.

Hushed the tempest's wild commotion,
Winds and waves have ceased their war,
O'er the wide and sullen ocean
That shrill sound is heard afar.
And comes it as a note of gladness,
To thy tried spirit, wanderer, tell?
Or rather doth thy heart's deep sadness
Wake at that simple Sabbath bell?

It speaks of ties which duties sever,
Of hearts so fondly knit to thee;
Kind hands, kind looks, which, wanderer, never
Thine hand shall grasp, thine eye shall see;
It speaks of home, and all its pleasures,
Of scenes where memory loves to dwell;
And bids thee count thy heart's best treasures,
Far, far away that Sabbath bell.

Listen again; thy wounded spirit
Shall soar from earth, and seek above
That kingdom which the blest inherit,
The mansions of eternal love.
Earth and its lowly cares forsaking,
(Pursued too keenly, loved too well)
To faith, and hope—thy soul awaking,
Thou hearst with joy the Sabbath bell.

[From the Catholic Telegraph, translated from the Spanish.]

WHAT IS LIFE?

Oh! let the soul its slumbers break,
Arouse its senses and awake,
To see how soon
Life like its glories glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast:
Let us the present hour employ,
And deem each future dream a joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
Tomorrow than today;
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hasting streams must be,
That into one ingulphing sea
Are doomed to fall—
The sea of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble rivulet's glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place!
Life is the running of the race;
And death the goal.
There all those glittering toys are brought,
That path alone, of all unsought,
Is found of all.

Say then how poor and little worth
Are all those glittering toys of earth,
That lure us here?
Dreams of a sleep that death must break,
Alas! before it bids us wake,
We disappear!

Long ere the lamp of death can blight,
The cheek's pure glow of red and white
Has passed away;
Youth smiled, and all was heavenly fair;
Age came and laid his finger there,
And where are they?

Where is the strength that spurned decay,
The step that rolled so light and gay,
The heart's bright tone?
The strength is gone, the step is slow,
And joy grows wearisome and wo
When age comes on.

MISCELLANEOUS.

CIVILIZATION OF AFRICA.

The speech of Hon. Edward Everett, before the Colonization Society, at Washington, on their last anniversary was highly praised in the papers which spoke of that occasion. We think it will not disappoint readers. Mr Everett considers the beneficial operation of the Colonization Society only in two points of view,—in its effect upon the slave trade that now torments the coast of Africa, and upon the civilzation of the interior. His remarks on this topic we copy as they have been reported.

By the same process, by which the colonization of the coast tends to the suppression of the slave trade, it promotes the civilization of the interior of the continent of Africa. This is a topic, which, as it seems to me, has not received its share of consideration. Of this mighty continent, four times as large as Europe, one third part at least is within the direct reach of influences from the west of Europe and America,—influences, which for three hundred years, have been employed, through the agency of the slave trade, to depress and barbarize it; to chain it down to the lowest point of social degradation. I trust these influences are now to be employed in repairing the wrongs, in healing the wounds, in gradually improving the condition of Africa. I trust that a great reaction is at hand. Can it be believed that this mighty region, most of it overflowing with tropical abundance, was created and destined for eternal barbarity? Is it possible, in the present state of the public sentiment of the world, with the present rapid diffusion of knowledge,—with the present reduction of antiquated errors to the test of reason, that such a quarter of the world will be permitted to derive nothing but barbarism from intercourse with the countries which stand at the head of civilization? It is not possible.

I know that it is said, that it is impossible to civilize Africa. Why? Why is it impossible to civilize man in one part of the earth more than in another? Consult history. Was Italy—was Greece the cradle of civilization? No. As far back as the lights of tradition reach, Africa was the cradle of science, while Syria, and Greece, and Italy, were yet covered with darkness. As far back as we can trace the first rudiments of improvement, they came from the very head waters of the Nile, far in the interior of Africa; and there are yet to be found, in shapeless ruins, the monuments of this primeval civilization. To come down to a much later period, while the west and north of Europe were yet barbarous, the Mediterranean coast of Africa was filled with cities, academies, museums, churches, and a highly civilized population. What has raised the Gaul, the Belgian, the German, the Scandinavian, the Britain of ancient geography to their present improved and improving condition? Africa is not now sunk lower, than most of these countries were eighteen centuries ago; and the engines of social influence are increased a thousand fold in numbers and efficacy. It is not eighteen hundred years since Scotland, whose metropolis has been called the Athens of modern Europe, the country of Hume, of Smith, of Robertson, of Blair, of Stewart, of Brown, of Jeffrey, of Chalmers, of Scott, of Brougham, was a wilderness infested by painted savages. It is not a thousand years, since the north of Germany, now filled with beautiful cities, learned Universities, and the best educated population in the world, was a dreary pathless forest.

Is it neeessary to argue the possibility of civilizing Africa, through the instrumentality of a colonial establishment, and that, in a comparatively short time? It is but about ten years since the foundation of the colony of Liberia was laid, and every one acquainted with the early history of New England, knows, that the colony of Liberia has made much greater progress, than was made by the settlement at Plymouth, in the same period. More than once were the first settlements in Virginia in a position vastly less encouraging than that of the American colony on the coast of Africa; and yet from these feeble beginnings in New England and Virginia, what has not been brought about in two hundred years? Two hundred years ago, and the continent of North America for the barbarism of its native population, and its remoteness from the sources of improvement, was all that Africa is now. Impossible to civilize Africa! Sir, the work is already, in no small part, accomplished. We form our ideas of Africa too much from the wasted and degraded state of the coast. There are numerous and powerful nations in the interior, who are familiar with the art of writing; the great index and engine of civilization. You and I, Sir, have seen a native African, carried into slavery in the West Indies in his youth, exposed for more than forty years to the labors and hardships of that condition, the greater part of the time in the field, and at the age of seventy years writing his native Arabic, with the elegance and fluency of a scribe!

I cannot but regard the colonizing of Africa, by a kindred race of African origin, as an enterprise in all respects as hopeful, and in some respects far more promising, than that of settling and civilizing America, by an alien and hostile people. In the settlement and civilization of the American continent either from the fatality of circumstances or the incurable imperfection of man, the extermination of the native population has been the preliminary condition of the introduction of the civilized race. It has been found or thought impossible, that the red man and the white man should subsist side by side.

In colonizing Africa, no such painful incongruity presents itself. The colored emigrants from this country will present themselves on the African shore, a people of kindred origin, bringing with them the arts of civilized life, unaccompanied with those fatal causes of separation, which have driven the aborigines of America before the approach of the white man. The gentle hand of nature will draw toward them the affections and confidence of the natives. The jealousies and suspicions, which diversity of race invariably produces, can have no foundation; and it may reasonably be expected, if a vigorous impulse can now be given to the colony, that the work of civilization will proceed from it, as from a centre, with a rapidity unexampled in the history of other colonies.

I am aware, that the partial failure of the establishment at Sierra Leone may be quoted in opposition to these encouraging views. But it must not be forgotten, that Sierra Leone is an establishment, totally different in its origin and character from Liberia. It is formed from the crews of the recaptured slave ships, helpless savages of a hundred different tribes, thrown, without preparation, upon the coast, and without any principle of order or self government, subjected to all the evils of a remote and neglected military establishment. The progress that has been made at Liberia is, on the contrary, all that could have been hoped. A tract of coast two hundred miles north and south, and twenty or thirty east and west; a population of two thousand emigrants, and several thousands of the native tribes who have voluntarily sought the protection of the colony; with schools and churches, and all the institutions of civilized life,—a great state of prosperity and every encouraging prospect,—this surely is not slow progress for ten years.

And is there anything in the nature of the case, which makes the restoration of the descendants of Africa to their native land, necessarily more slow than the process of abduction? It is supposed, that one hundred thousand slaves have been annually brought from Africa; and that too, at times, when the trade has been pursued under great obstacles, illegally, piratically, by stealth, and under the watch of ships of war, stationed to intercept it. Can any man doubt, that if the governments of France, Great Britain, and the Netherlands, of the United States of America, and the several States should apply their influence, their power, their resources, to this great work, it might proceed with any desirable degree of rapidity? The gentleman who preceded me (Rev. Mr Bacon, of New Haven,) alluded to the prodigious influx of emigrants into this country. I have lately seen a statement that within the past year, over forty thousand emigrants from Great Britain alone have arrived at the single port of Quebec. More than half as many more have arrived in the various ports of the United States, making an aggregate of sixty thousand persons, in the different ports of North America. It is by no means to be desired, at present, that anything like this number of emigrants should be annually set down on the African coast; but I much mistake the public feeling in those parts of the United States, most interested in this question, if a weight of influence and a supply of means are not shortly applied to this purpose, commensurate with the magnitude of the object to be effected.

The age seems favorable to the movement; it is in harmony with the great incidents of the time; from the east of Europe to the north of Africa, surprising changes, favorable to civilization, have taken place. Greece has been brought within the reach of the sympathies of the rest of Christendom. Temporary disorders, the natural fruit of revolution, will create but a brief delay in the advancement of that interesting country. The restoration of the northern coast of Africa to the domain of civilization has begun. The strongest of its barbarous regencies has been shaken; and its power, which for ages seemed impregnable—the scandal and the dread of Christendom—has crumbled in a day. May we not hope that a still more auspicious era is about to commence,—that a bloodless triumph,—*victoria sine clade*,—is about to be achieved on the western coast of Africa?

Happy for America, if she shall take an honorable lead in this great and beneficent work. Happy, if having presented to the world on her own soil a great model of popular institutions, she should now become an efficient agent, in their diffusion over the ancient abodes of civilization, now relapsed into barbarity. Happy, if she shall be forward to acquit her share of the mighty debt, which is due to injured Africa, from the civilized nations of the world. Who that has contemplated the infernal horrors of the slave trade, that has seen in his mind's eye hundreds of men, women, and children, crowded between decks, into a space too low to stand up—too short to lie down—too narrow to turn,—chained, scourged, famished, parched, heaped together,—the old, and the young, the languishing, the dying, and the dead,—who can dwell on this spectacle, and not turn with a throbbing heart to the sight of a company of emigrants, the children of Africa, wafted over the ocean to the land of their fathers, bound to the great and genial home of their race, commissioned to trample the slave trade into the dust, returning from a civilized land to scatter the seeds of civilization over the mighty extent of western Africa!

I know not but I may entertain an exaggerated impression of this matter: that I may see it under lights, too strong for practical life. But I must confess I think there is opened to the colored population of this country, a career of broad and lasting usefulness, a destiny of honor and exaltation, unexampled in history.

There seem to be peculiar circumstances in the work, of which they are the chosen agents, to be fonnd in no other similar enterprise in the annals of the world. A mighty continent is to be civilized: that is not without example in history; but the restoration of the descendants of those, who were torn as slaves from this fated region, coming back the heralds and missionaries of civilization, with freedom, the arts, and Christianity in their train; returning to regenerate a continent,—to raise themselves from a depressed condition to one of the loftiest, in which man can be placed, the condition of benefactors of an entire race, to the end of time; this is the destiny of the colored population of the United States, who shall embark in the great enterprise of civilizing Africa; a destiny, as it seems to me, without a parallel in the history of mankind.

This glorious era has begun to dawn. Over a line of coast of nearly one thousand miles in extent, the purple streaks of the morning are beginning to appear; and

jocund day
Stands tiptoe on the misty mountain tops.

From the extreme north of the British territory of Sierra Leone, southward to the Cape of Palmas, the entire coast, with one or two exceptions, has thrown off the curse of the slave trade. Many, I know, who hear me, have seen the numbers of the Liberia Herald, a respectable newspaper printed at Monrovia, and edited by a colored emigrant, liberally educated at one of the colleges of the United States. You and I, Sir, and many gentlemen around me, have listened, in the Committee rooms of this Capitol, to the animated and intelligent accounts of the prosperity of this Colony—the fertility of this soil—the salubrity of the climate—the freedom and happiness of the mode of life in Liberia—given by an emigrant from the United States—a descendant of African slaves, who had amassed a fortune, by honest and successful industry, in the land of his fathers.

Sir, when men have a great, benevolent, and holy object in view—of permanent interest, *obstacles are nothing*. If it fails in the hands of one, it will be taken up by another. If it exceeds the powers of an individual, society will unite towards the desired end. If the force of public opinion in one country is insufficient, the kindred spirits of foreign countries will lend their aid. If it remain unachieved by one generation, it goes down as a heritage of duty and honor to the next; and through the long chain of counsels and efforts, from the first conception of the benevolent mind, that planned the great work, to its final and glorious accomplishment, there is a steady and unseen, but irresistible co-operation of that divine influence, which orders all things for good.

Am I told that the work we have in hand is too great to be done? Too great, I ask, to be done *when*; too great to be done *by whom*? Too great I admit to be done at once; too great to be done by this Society; too great to be done by this generation perhaps; but not too great to be done. Nothing is too great to be done, which is founded on truth and justice. When this objection was suggested in the British House of Commons, to the measures proposed for the regeneration of the children of Africa, Mr Pitt exclaimed, "We Britons were once as obscure among the nations of the earth, as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present." The work is doubtless too great to be entirely effected by this Society, by the most ardent and zealous of its friends, perhaps for the present and the next succeeding generation. But is it too great for the enlightened public opinion of the world? Is it too great for the joint efforts of the United States, of Great Britain, and of France, and the other Christian countries, already pledged to the cause? Is it too great for the transmitted purpose, the perpetuated concert of generations succeeding generations, for centuries to come? Sir, I may ask without irreverence, in a case like this, though it be too great for man, is it too great for that August Providence, whose counsels run along the line of ages and to whom a thousand years are as one day?

HEROISM OF FILIAL AFFECTION.

The following affecting anecdote is from the Liverpool Courier.

In the course of the last winter, five Dutch gentlemen set out from Rotterdam, to travel on skates to Amsterdam. They had passed over about twelve miles of the waste of inland waters, which extends between the two cities, and were, with the exception of one of the party, who kept apart, skating with great velocity, in close files, and hands linked in the Dutch manner, and were striking out far from the shore, when, at once, the whole file was precipitated through the ice, and two out of the four were hardly seen to rise again. The other two were father and son, both remarkably fine men, and the father an expert swimmer, which enabled him to support himself and his son too, for a considerable time, during which he was so collected as to give directions to the only one who had not fallen in, how he should conduct himself to afford assistance; but at length he gave utterance to the thought that his son's continuing to hold him would be the death of both. The son immediately kissed his father, and, with the familiar and endearing expression he was accsutomed to, bade him 'good night,' loosed his hold, and deliberately resigned himself to death. The father lives, and the name, at least, of Henry Hock, the son, must live also.

[From the Genius of Temperance.]

TIPLERS MISTAKEN.

At the formation of a Temperance Society in a town in the interior of the State, [New York,] an influential man and a deacon, who had been a notorious opposer of Temperance Societies, but a warm advocate for "temperate use," was observed to be the first to sign the pledge of total abstinence. A friend of his, who had resided at some distance from him, and knew his former opposition, inquired in astonishment what had produced this sudden change in his sentiments. I will tell you, said he. After the last conversation with you, I went to a raising where ardent spirits were furnished, and when the bottle was handed round, the dram drinkers were almost thrown out of countenance on seeing a number of respectable men refuse it. But one of them, happening to cast his eye on me, brightened up, and thinking he should now obtain a complete victory, seized a bottle, and came flourishing it up, said, "Here is uncle ——," as he called me, "he won't refuse, I know." This appeal for an example by this man, in the name of all the tiplers, so completely disgusted me, that I told him at once, he was entirely mistaken; and I have been determined ever since, to confirm it by a witness, the very first opportunity.

OPENING OF SPRING.

It was not without reason that some of the ancient nations dated the commencement of the year from the opening of spring. It is at this period that nature commences her year's work of vegetable growth, to sustain man and beast. Then it is that the ice-bound sea ports are freed from winter's embargo, and national intercourse is resumed. Then it is the yielding rivers and canals permit the hum of domestic industry to revive, and the mechanic can mould, and weave, and build his raw materials into the form he chooses, and be rewarded for his toil. It is a joyful, but momentous crisis, on which the whole year is suspended.

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